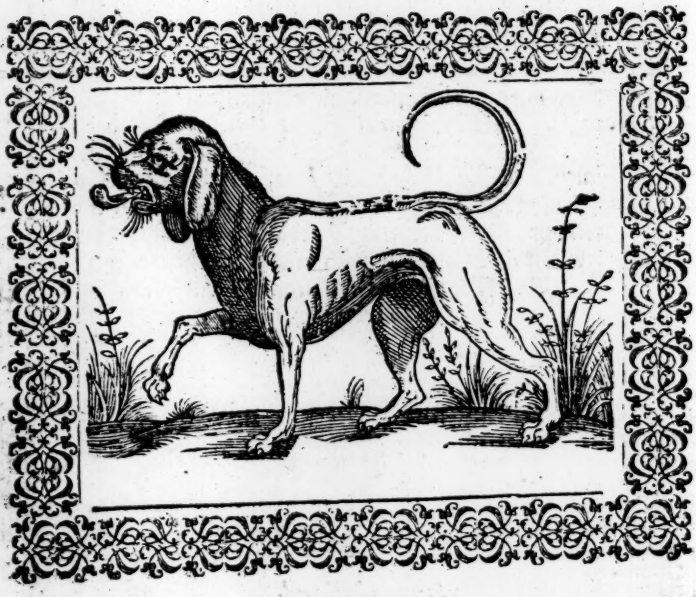
¶ A BRIEFE, EXCELlent, and profitable Diſcourſe, of *the naturall beginning of all growing* and liuing things, heate, generation, effects of the ſpirits, gouernment, vſe and abuſe of Phiſicke, preſeruation, &c. No leſſe pleaſant and acceptable to the ſtudents of Philoſophie and Phiſicke, then beneficiall and neceſſarie for all others, deſirous either of knowledge, health, youth, and long life. Collected and traduſed aſwel forth of the beſt olde Writers, as out of the new, and moſt approued in our daies. In the ende whereof is sheiwed, the order and compoſition of a moſt heauenly Water, for the preſeruation of Mans lyfe.

By Iohn Iones Phiſition.

Scene and allowed.

¶ *Imprinted at London, by william* Iones, dwelling in Paules Churchyard, at the Southwest doore of Paules, and are ther to be ſold.

1574.



¶ Ad: Squieri Bailiolenſis in laudem Authoris.

TRitum eſt: deſidiæ prebetur Laurea nulla:
Præbentur vigili plurima dona viro.
Notum eſt: Aſsiduo laus parta eſt magna labore:
Debentur pigro præmia nulla viro.
Diuitiæ, virtus, ars, gloria, nomen, honoſq;
Præmia ſunt ſtudijs parta ſubinde pijs.
Hinc Galenus opes, Hinc Iuſtinianus honores,
Hinc habuit nomen magnus Ariſtoteles.
Pauperies, vitium, pudor, ignorantia, furtum,
Sunt mala deſidiæ conſociata pigræ.
Nil opus exemplo. Res eſt certiſsima. Quare
quis bonus, aut prudens, deſidioſus erit?
Tu bonus, et prudens igitur doctuſq; vocari
Dignus es, et magna proſperitate frui.
Nam labor, et ſtudium, curæ, et tua docta loquuntur
ſcripta, quòd haud vnquam deſidioſus eras.
Sic tibi fama viget, patriæ ſic commoda creſcunt,
Sic mihi, ſic multis te placuiſſe vides.
Ergo vt cepiſti tu perge: precabor et ipſe,
Vt bene procedas, vt bene perficias.

Carmen Kynderi Medici.

IGneus ille vigor ſimul et vegetabilis aura,
Matuò queis reſouent corpora noſtra modis:
Ortus quid faciat, quę ſunt primordia rerum,
Vt vitam gnatis ſemina quęque trahant:

Quid fragili retinet fluidamq; in corpore vitam,
Ne misera aute diem corpora desereret:
Hæc tria iam paruo quę sunt mysteria magna
Hoc discas libro sępe legenda tibi.

Aliud eiusdem.

RIdent Ausonides, miratur Gracia, flores
Artis Apollineę Nympha Britanna legit.

In Zoilum eiusdem.

RInge, tuus rodat tua Zoile viscera fluor.
Ledere nec quicquam Deus Theonine valet.

¶ *TO THE RIGHT HONORABLE AND most loyall Earle, GEORGE, Earle of Shrewſbury, Earle Marſhall of England, Lord Talbot, Furniuall, Vardon, and Strange of Blackmire, Knight of the moſt honorable order of the Garter, and one of the Lords of the Queenes mageſties moſt honorable priuy Counſell, and Iuſtice in Oyre from Trent Northward. &c. Ihon Ioncs wiſheth all felicitie.*

AS one vertue doth not make a Man happie, nor one Swalow thew Sommer to be at hande, after the iudgement of the Philoſopher: Euen ſo likewiſe one Exploite, Learned acte, or Maliant attempt, maketh not a loyall Subiect, a proſperous Regent, a politique Captaine: Nor one thew of ſeruice, proueth a Man an induſtrious trauelour, a vigilant agent, a faithfull ſeruaunt. But the perſiſting, doing, and proceading of the one, and the other, purchaſeth, keepeth, and deſerueth preſent praiſe, dayly reward, and euerlaſting renoume, and glorie. How reward, renoune & glory, is gotten.

Therfore, as I was (Right Noble and Conſtant Earle) entiſed, by reaſon of the bountifull liberalitie of your progodneſſe and great clemencie extended at Buckſtones, fitably for the better benifit & eaſe of Legends, to publiſh Buckſtones Bathes benifit, albeit ſome abuſe it: So now likewiſe, that it may wel appeare vnto your Honor my willing ſeruice, I haue proceeded a ſtep farther: Diſcourſing vnto you moſte briefely, (right truſtie Magiſtrate) for that ſture, Nothing ſo godly and progodneſſe deuiſed, that ſom will not abuſe & miſcon-

that the estate of so waighty a Monarche which so faithfully you do assist with sapiēt coūsel, politique power, & mature diligēce will not permit any large or ample volume to peruse) of the naturall beginning of all growing and liuing things, heate, generation, effectes of the spirits, gouernment, benefite and abuse of Phisicke, preseruation, &c.

Life defined.

But as the original of things endewed with life, folowing is discoursed: so is life defined of Galen, lib. de tremore & rigore, to be naturall heate or temperate heate.

Death befined.

And Death quenching of the same, lib. 2 de temp. Right briefly handled in our Epistle of Life and Death, giuen to the most honorable Lady, & my very good L. the Lady Katherine, the elder, Countes of Huntington. And that now and then is ouer hastely haled on, by lewde kepers laying the sicke patients furth of the bed, before they be earthy colde, then dead and not before of infirmitie.

¶ The coūtes of Hūtingtō, a gret fauorer of learning and vertue.

Agreable & consonaunt truely to the iudgemēt of Arist. ỳ of cōtraries be had one, & the same doctrine. Supposing that it shal not be vnnedful, but most behoffful after we haue shewed what these heates are, & how things naturally are begon, to shew likewise how they may be preserued: laying this by the way for a principle, ỳ is, ỳ vnlesse ther be againe another like substance restored for ỳ which dayely and ourly departeth from our bodies, by reason of that naturall heate, we should quickly perish, as Galen testifieth, lib. 6. de sanitate tuenda. the which addition must moderately & prouidently be don of al them desirous that lyfe, health, strength, &c. should be preserued or prolonged, as he very euidently proueth, lib. 1. de Element and plainly teacheth, lib. 1. de tuend. valet.

VVhen dead.

Wherfore it is apparāt how we ought (that be not desperate) next to the diuine vnderstanding, seeke ỳ meane which onely the arte of all other most noble, as Mont. affirmeth, lib. de comp. curat, Phisicke yeldeth, how to preserue and prolong that naturall heate, seing that not only without that tēperate heate to all growing things

withering

withering age soone entreth: but also dreadful death to all liuing things byandby ensueth. For the better consideration, doctrine and preseruation wherof, as longe as the naturall constitution will admit, this discourse and preseruatiue water is deuised. And that your Lordship may well perceaue and iudge, how that I couit nothing so much as the good, sound, and prosperous estate of your noble, valiãt, and worthy person: nor esteme any trauel so wel employed, as that which may benefite my natiue countrie, dewtie the same binding in all that we maye, as Cicero affirmeth, 1. de Offic. and that especially if for Christians we will be counted, as Erasmus proueth in Enchirid. milit. Chri. How be it ther be that insimate to the contrarie all that they can, such is their zelous deuotion, and that conster and accept our wel meaning in sinister sort: deprauing but not amẽding our trauail as well taken for the benefit of the ignorant as for the setting forth of the needful cõusel of the Learned, of whom we haue better deserued, if they remember their aduãcement, dayly profit, and continuall health: so likely and possible is it that we shold please al wits, as yet hetherto no wryter hath done: contenting vs therefore with the well lyking of all such that fauour and further the common profit and vtilitie of their state, the godly spirited, for in that affection (although want of power and assistaunce may let,) we meane (through gods help) to spẽd our dayes. Let them notwithstanding that say they are our friends neuer so often lay in our dyshe, how that all this great trauaill, knowledge and industrie, purchaseth smal profit or preferment, for not they ẏ beate the bush, but that haue the nette, do catch the birds, and the Readers haue the gaine, the makers the paine: forgetting with what abundant treasure the contented is rewarded, minding onely priuate profit, a trade to much coueted, wherin they say, if we would haue vsed like diligẽce in seeking for it, we could not haue wanted condigne benefit, seing others of all sorts of worthy offices and cal-

¶ The cause of this discourse.

No wryter can please all Readers.

lings, lesse of value and Science by many degrées, want not theyr merit. And therfore to your Honor, right prudent and most affable Eare, I dedicate it, albeit Zoilus, with his confederates, Do lyttle, Findefault, & Neuer-content, doe ennie, vntill their bowels burst. For vnto whome should such things (as be needeful to be knowen, and right beneficial for the common weale) be consecrated, if not vnto those which be descended of vntainted stocke, through the excellent and loyal nature wherof be giuen most highly to fauour and aduaunce the same: Expressing first the originall of all growing and liuing things, and then to the rest.

The Earle of Shrewsbery right affable, euer trustie, and alwaies noble.

The natural beginning of al growing & liuing things, is heate, gods ordinary instrument, (as Hip. testifieth, lib. de car. which we cal Elemental, & this heate with moist colde and dryth, frameth our parts: I say this, taking the elementall force for the whole Element, as if I should say, following him worthely as prince and cheife leader in all naturall and phisicall causes, that the elementes whot, colde, moiste and drye, doth constitute our bodies. But because this heate is not in act, as Fal. affirmeth, li. de cal. it cannot be touched or felt, albeit sensible in the compounds, that is although it be, it cannot be knowne by any sensible reason.

Elemental heate not in acte.

It is contained in very deede in the flesshe, bones and all the parts, but so altered and changed, that by sighte, feeling, or any such like meanes, it cannot be knowne. And yet if you compare the heate in liuing bodyes to Fyer, the breath to Aire, the fleshe & hard parts to Earth, and the moist to Water, as Galen sheweth, 1. de Elementis, you shal finde a great resemblaunce of the second Elements. And as for ỳ first, you cannot finde vncõmixed in the whole world. Albeit of olde Thales, Anaximenes, Anaximander, Heraclitus, Asclepiades, Epicurus. &c. sought to proue the contrary, as of late, Theophrastus Paracelsus, with some sort of Alcamists, but they and all their sectaries, be most euidently confuted. As in the workes

The parts of the bodi do represent the elements

works of Galen, de Elementis, most excellently doth appeare, and therfore hereunto may very fitly be annexed. Read Eras. cōtra Paracel.

This is that heate which maketh our temperature with the other Elaments: for onely heate tastes of the nature of lyfe as Fernelius affirmeth, Lib de spir. et in nat calido. And therfore hath the reason of couiting and fourme, being vnited, it bringeth forth composition, the heate being chaunged, all things are dissipated, or disseuered, all things decay, which thing hapneth not in other qualities, and therfore this heate is as it were a knot or band of our composition. heate cause of all growing and liuing thinges.

We haue a nother heate called naturall, which is knowen by sense as the vnnaturall also. For ther is no man if he will fæle that may not easely perceaue heate in all liuing creatures, growing or not growing, albeit it is found differing in degræ, in some it is strong, in some slacke, in some it is knowne rather by reason then by sense. Naturall heate is in acte.

Some haue it most strong as Lions, some weake as fishes, some more slacke as plants. Of which some men might doubt, yet we can, following Ga. fal. althogh very hardly attaine it by sense. Neuerthelesse we know it rather by the effectes, reason, and authoritie of wryters. That it may be knowne by sense, it may be proued in the Winter season, if you cut a Trée about the partes next to the ground, the heate may be perceiued. Further more, if Snow fall, that part of Snow about the trée is first melted, & this is through heate being in the plantes in acte. Sense iudge of heate in plantes.

Thirdly, we sée in plants such effects as we sée in liuing creatures, and those be the effects of heate, we sée they swel, grow, and are nourished, therefore that heate is present, which thing is confirmed by the authoritie of Theophrastus primo causis plant. testifying in many places, that naturall heate is found in plantes, and growing things, and he calleth it the heate of the sæde naturall, Aristot. proper heate, primo metheor. Gal. na-

turall, & implanted heate. 1.2 de facult. of vs (not altogether improperly) life, and that is it of which we nowe speake.

Naturall heate whence.

But we haue our first heate of Elements, and whence haue we this naturall, either of seede, or else of blood by which sperme is nourished, or else of the womb in which liuing creatures are engendred. And therefore it is called generatiue, naturall, and proper, because it is in the beginning of generation and matter of sperme, as Fernelius very learnedly sheweth, De hominis proc lib. 7. But the creatures engendred of egges, whence haue they it? of the egge heated of the heate of the damme, or by some arte? and that young ones are hatched of egges heated in an Ouen, or by heate of doung, or sande: it is dayly proued, especially of those which trauaile to Perovv, and America. Neither ought this to seeme meruailous, seeing we see infinite creatures breede of egges, and otherwise, vpon which the dammes doe not sit, nor engender, but they grow only by rottennes as do Snailes euery wher, yeles in muddy ditches, Bernacles in Scotland, Mise in Libia, and diuers other sorts by the Riuer of Nile, as Plinie testifieth in Histo. and Cardanus in lib. de rerum var.

Briede without damme.

Fourthly, plantes or growing things haue their beginning of this heate, through seede heated of the earth. For when as the earth wareth hote by Antiparistasis, & by light shining & mouing of the planets, it giueth heate to the seede, and the seede to the plants, and thereof rose that Astronomicall & Philosophicall saying of Ptol. and Aristot. that is, that al inferiour things are ruled by the superiour, and that the Sonne and Mone engendreth man. This is therfore the beginning of this heat, which hath these conditions and properties, that it may continually, flow, lyde & be dispersed, wherfore it must haue a cause alwayes preseruing, which failing, lyfe must perish. In plants it is kept of the heate of the earth, which in those places is hote: But it may be demaunded how

Heauenly heate cause of earthelie increase.

can

can the earth, of it selfe colde, communicate heate to the plants? seeing we haue proued in our second booke of Bathes ayde, that it cannot giue that actuall heate to the waters of Bathes, that it should make them hote. The earth truely waxeth warme accidētally, not naturally, nor actually, neither potentially, but either by the heate of the Sonne, and starres reflected, or else through their mouing, heating, and therefore the Sommer is hote by reason of the beames of the Sonne which fall directly vppon vs, as affirmeth Mont. lib. de sa. tu. How be it Auicen attributeth more heate to the tariaunce, then to the direction in. 1. ꝛ. 2. But wher the nerenes, direction ꝛ tariaunce is greatest, ther no doubt is most heate, as in Hispanie, ꝛ Affricke, the same also yearely in this clime we proue, for in July, August, and September, by reason the Sonne commeth not only nearer vs, but also bicause as then it is of good tariaunce, the season is hoter then April, Maye, and June, which be of as long course and rather longer and directer, but not so neare. And yet in October, Nouember ꝛ December, although it be then nearest, as in the opposite of his axell, by reason the abode is so smal a while, and the beames laterally cast, it is then more colde. All the which approue aswel by reason and authoritie as by experience, the hot season to grow of all the thræ aforesayde causes concurring together, and not of one onely. Notwithstanding we must know, that the Sonne hath not his heate in acte which it sendeth to the lower parts, for it is not Elemental, but by reason of the rowling of the Sonne and Starres: for all mouing is heating, as affirmeth Aristot. lib. 2. de calo et mundo et. 1. met. Neuertheles it heateth ꝛ that per. fe. of it selfe, as Mont. auoucheth, lib. de sal. tut.

why the sōmer is whote.

The son hath not his heat in acte.

Fiftely, when the earth hath conceaued these seedes, they are encreased by Antiparistasis, saith Fallop. Therfore it is no maruaile if it kepe this heate in the rootes of plants, but in creatures which be engendred through putrefaction and be on the earth continually the heate is

preserued of the earth, but in those liuing bodyes which are in the ayre, this heate is preserued of a commune cause, and what is that cause? it is a mouing and shining, we may not saye shining, as Mer. trist. and others did, light, because ther is no shininge or lyght in our bodies causing heate, therefore by mouing heate is preserued in liuinge thinges by what mouinge naturall or voluntary, the voluntary mouinge is not perpetuall, it wilbe wearied, therfore ther was required a naturall mouinge perpetuall as longe as liffe endureth, as testifiethe Arist. lib. de mundo. and which is that, it is the mouinge of the harte diffunded or spreade by the arteries, termed of the Grækes Diastole, ỹ opening, Systole the closinge, the efficiente cause wherof is the vital vertue, the liuinge strength, as Galen affirmeth, lib. de vsu puls. et 1. de caus. puls. or els the boilinge of the moyste substaunce in the harte and arteries, when the fume, spirit or breath is expelled, it causeth Diastole when it is attracted Systole, if we credit Arist. lib. de morte et vita. Vnto this opinion Drusianus doth agree comment. 3. in art. par. Gal. of which Forlinus, as sheweth Montanus, lib. de comp. curat. hath fully disputed. And the whole sacred sentences of the Phisitions, doth affirme as testifieth Fuch in instit. Mont. in com. cur. and Fernelius, lib. de puls. how that the mouing of the heart is contrary, for when the heart is closed, it powreth forth the spirit by the great artery, and when the heart is opened, it receiueth aire by the veniall arterie, as is at large expressed of Galen lib. 6. de vsu part. the which being neuer so little depraued, impeded & lost, the party either fainteth, coith, or soundeth. &c.

mouing preseruer of heate in liuinge thinges

Vitall heate.

The cause & vse of the puls.

Furthermore, Galen saith, lib. de Fet. formatione: how that the heart is as it were the Fier and hearth of naturall heate: For it of all the partes of a liuing creature is most hote, as he sheweth, 1. de temperamentis, the which also Hippoc. affirmed long before, lib. de carnibus. And see how, when as the heart is hote in acte, and doth

The hart of all the body the warmest

doth receiue this heate either of the sperme, or of the mothers wombe, of necessitie it hath this natural heate in it selfe in acte, which stirreth vp the heart, this stirring vp and closing kepeth the heate, there is faculty of mouing and heate, heate kepeth the faculty, faculty engendreth mouing, mouing heate as oft as the faculty or operation of the heart ceaseth, by reason of poyson receiued or any otherwyse, furthwith the heate ceaseth: the mouing is hindred, the heate ceasing the faculty is destroyed, the hart being colde the facultie ceseth, hence the heat being altered all things are altered, wherupon the heate of the heart being encreased, all thins are encreased, and the heate of the heart being diminished, the mouing becommeth weaker, I say therfore that this second heate is naturall and engrafted, and hath his beginning of beginning, or of seede, or else of the birthe place or of both, as Hippocrat. sheweth at large, lib. de natur. puer. et de nat. hom. and Fernel. de funct. et hom. lib. 6.

Naturall heate springeth of the sperme or seede.

This heate requireth perpetuall preseruation, plãts and growing things haue the earth preseruing, liuing creatures haue the fier in themselues, which truly hath a preseruing cause, bicause it is cõtinually noued by the facultie, the faculty is preserued by heate, hence it is that such heate is sayd to be infunded, flowing, and running, bicause seing it is continually preserued as Galen testifieth. 1. de vsu partium. It would not be preserued except a vapour hote in acte did flow to the partes, wherppen Fernel. very learnedly affirmeth, lib de spirit. et in nat. calido. in paparilla. Now that the societie which is betwene them is such, that they alwaye cõspire and agree mutually, so that the one doth nothing the other absent, therfore consider these things effectually, with these termes that Philosophers and Phisitions do vse, for by the flowing and running heate, is alwaye vnderstode that naturall heate which can no more containe life without the radicall moisture nourishing, then the light in a can

how the faculties are preserued.

die can remaine without moisture cherishing the fyer.

Life what and howe.

It is decifered (noble Earle) how that in the bodies of liuing creatures ther may be found a certaine heate hote in acte, which being present, life endureth: it being lost, life is lost, and therfore it is called of Aristot. lib. de anima, of Auicen. 1. fenu. prima, and of Cardanus lib. de homin. natura, the vitall, bicause by reason of this naturall vertue & faculty, all things haue life, seing that without it, and wher it is not worker, ther is death, ther can be found no life, which is not only dayly proued in plãts and growing things but also in all liuing things as Fernel. very excellently confirmeth, lib. de spir. et imiat. calid et Cardanus de sub. lib. 12. We haue discoursed also that it nedeth perpetuall preseruation and maintenaunce, bicause it hath a thin subiect to which it cleueth. I saye therfore (right honorable) that it standeth as heate in a torch, or cressel kindled, for as ỹ heate consisteth of that qualitie, and of the matter subiect, which is not but a whot and drye erhalation and fume kindeled, and of this fume and quality, the light in the torch or cressel is kindeled: so also such heate as I haue named vitall hath a matter subiect to which it is knit, & of it is made one which is called natural heate. And as in a burning torch smoke is supposed, so the proper subiect of this heate is breath, which Phisitions call the vitall breath, of Moses the liuing soule, Gene. cap. 2. and it of the Philosophers is sayde to be the true subiect of this heate.

A soyle in a lãpe feedeth the light so dothe the radicall moistur conserue liuing thinges.

Brethe the subiecte of heate.

This spirit or airy substaunce, of heate and faculty, the seale and band & first giuer of offices to the instruments as Fernel. testifieth, lib. de spir. et mirat. calido. suffereth that which al erhalations do suffer, as Galen affirmeth. Lib. de Facult. subst. For some are moister, some drier, if the drier erhalation be kindled, it maketh the flame sharper, if the moister, it maketh it more gentle, so this spirit if it be dryer, the sharper heate is conceaued: if it shalbe moister, a more gẽtle heat is made, a milder fier. And hence it is that in some creatures there is perceiued a gentle

a gentle heate, in some a sharper, as Galen witnesseth, li.5.de sanitat.tuend. And hence it is also that some ages haue a strong heate, some a milder, as also he proueth, lib.2.de temp. And hence againe to conclude, some be hastie, some gentle, some bould, some fearful, some bashful, some impudent, as the same Galen expresseth, lib.de anima morum et corp.temp.imit.cons. we affirme further following him, lib.1.de vsu partium, that the Lion is hoter then man, bicause the naturall heate of that beast by reason of the vapour subiect is become more hote, so the airy substance in a young man is more sharpe then in a childe, as it is most manifestly proued, lib.1. de temperam. But this spirit is easely dissolued saith Fallop. therfore it is necessary that there should be some matter of which this spirit should be ioyned and preserued. And what is this matter? if we shal search it out, following him as we doe, obseruing the nature of things, and not onely the authoritie of wryters, we must saye that it is more then one, although ther be one heate onely. For if you marke the sperme of which liuing creatures be engendred, ther is no doubt but as it is moyst, so it is hote in acte as auoucheth Arist.2.de generat.animal, and Fernel.lib.de hom.procreatione. For that which is colde in acte engendreth not, whence (not vnworthely) may be gathered that law, cōcerning diuorse, toke his original, that is, that those whose sperme is colde of nature, may be seperated, as if they had neuer ben maried, as in the Canon law, in titulo de frigo. et mal. it appeareth at large, the subiect of this natural heate we call the vitall spirit: If I shall demaund wherof this vital spirite in the sperme is made, saith Fallop. no man will deny, but it is made of humor contained in the same, which is of one & like substaunce with it, hence commeth that saying of Hippoc. that the foure humors be the matter to engender man, as Gal. also testifieth in 17. de vsu partium. 2.de Element. if this heate be so, it is necessary, that in liuing bodies it endure perpetually euen to the

Diuersite of maners, of diuerse temperatures groweth

Diuers spirites in the body and yet but one heat

A natural cause i diuorse

Vital spirit whēce.

ende of lyfe, of which matter the spirit is engendred in whom the heate is preserued, and this is the humiditie which we call radicall, which naturally endureth vntyll the last withering in the parts, as Arist. proueth, lib. de long et breuit. vitæ, which they graunt to be receiued of the sperme. And therfore Galen. li de. semine, saith that the vitall sæde is full of spirit, & it is encreased by nourishment, as proueth Hip. 1. de dieta. Also we liue so long as we are nourished, as testifieth Arist. lib. 2. de anima. for what soeuer liueth must nedes haue nourishment, as Fernel. teacheth, lib. de anime facult. and Galen affirmeth, lib. de mar. that olde age maye be stayed by a moist trade of diet. Hereunto also Auerhois vndoubtedly doth subscribe, shewing how those be of longest lyfe which haue plenty of heate and moisture, in Paraph. de long. et bre. vitæ. I gather therfore that the matter of the sæde is moist, of which the sperme and radicall humiditie is engendred which of them is called oyly or vnctuous: not bicause it hath that kinde which other fattines hath: but is as it were oyle which sone catcheth fyer, for whatsoeuer be oylye and airy saith Galen, do sone degenerate into fier. 3. de temp So bicause this sperme dothe easely produce spirit in which heate is conceaued, it is called oyly, and both it and the bloud saith Galen, is hote and moist, seing whatsoeuer is naturally softe, & meanely hote, the same is moist. 2. de temp. the which moisture and sweate, nature, when it is emitted, the vitall spirit is deliuered, as he also sheweth, lib. 1. de sem. et. 14. vsu partium, and Fernel. lib. de hominis procreat.

Radicall humidite hote

The effects of nourishmentes.

But let vs enquire of the spirit which is caried by the arteries, which is that heat in acte, I demaũ saith Fall. of what matter is it made: not of any oyly or vnctuouse matter, bicause that is not found but in the sperme, but this is not in the sæde, except that after the membranes be made in ỹ wombe, it be spred out of the arteries into the arteries of the infant, but it is made of bloud very well prepared and very well altered of the hart, and this

this is not it wherin life consisteth, cõsider this, it is not the immediate instrument of life, for the sparme is the efficient beginning as Galen sheweth lib. 2. de nat. facul. and is the naturall cause also why the birth is like father or mother or both, as Galen affirmeth li. 2. de semine, & Cardan. lib. 12 de subtilita. Howbeit Farnel. a, voucheth, lib. de homi. proc. that it proceedeth rather of the imagination of the parentes in the generation: and yet in the same place forthwith he willeth vs, to note & iudge otherwise of the cause of monsters, wherin certainly he doth well, seing that in the matter and temperature is the cause aswel of the one as ꝓ other, as not only hereditall sicknesses doth shew, but also deformed persons doth proue, seing nature doth nothing euilly, nothing in vaine, nothing hurtfully as Aetius teacheth li. 3. But by reason of vitious state of body & rude education they be euell, as Plato sheweth in Timeo, and therefore Damascenus doth affirme that euel life, deformitie of body and disease of a principal parte, do discend from the graundfathers and parentes & are inherited. Hence commeth that saying, that such as is the trẽ such is the frute. Hence agayne is it sayd that such as is the father such is the son. Albeit, al sons be not like their fathers, nor all like trees of one kinde. But through education & imping. &c. they be altered, whereof in another worke more shalbe shewed. But seing the spirit of the arteries is not the first instrument of life, it is then the resulting of that sparmatick matter the efficient, for so frõ hencefoorth we shall call it most. And when a sinew engendreth a sinew, it engendreth it by that actuall heate cleauing to the former spirit, cleuing to the oylie matter the efficient, seeing in the temperature of it the reason of the maker doth consist, as Galen witnesseth lib. de fœt format. If the spirit of the arteries wer the imediate instrument of life, by which the partes do work (as some vnderstand the Philosophers a misse,) all the partes should doe one and the same thing, as Galen affirmeth lib. de a-

Life aryseth of the sperme, and not of the heard & many thinges wanting heart hath life

God and nature, doth nothing in vaine.

Aristot. misse vnderstode

nime morum &c. But euery particle hath a proper instrument which is the spirit of the efficiēt. 1. de vsu part.

Hence it is that this naturall moisture sayling, lyfe doth faile, natural death doth folow, & not thorow bloud sayling in the arteries, the which thing, Chauser wel cōsidered, saying, wher nature wil not worke: away with the body, and cary it to the Church: for the efficient moisture sayling the fire doth faile, the fire sayling death ensueth.

Hence agayne rose that saying, get a childe kill an old man.

¶ Sparowes shorte liued by reson of venery.

Herehence also proueth Aristot. howe that sparrowes be of short life because they be prone to wast the radicall humidite thorough continuall vse of venery. Wherupon Mont. fourth of Menapius affirmeth that ỹ vse of venery is not naturall: yet of them the females be of longest life, by reason it is thinner in them and therefore they ware not so sone dry thorow it, as the males nor so sone olde lib. de long. & bre. vita. Wherof Hipp. de Genit. hath notablie sayd.

why the arteriall spirite was made.

But for the stirring vp of this louely swéte heat in ỹ partes, the spirit of the arteries was made, as we gather by Hipp. lib. de cord. & Carn. Which is the subiecte of the heat: and is dispersed thorough the whole body that it may kindle the heate in all and euery parte. And therfore the Philosopher writeth that anima, the spirite and life is in all and euery parte of a liuing body. Yet this I wilbe constantly to be noted, that as the animall spirite proceding from the braine is Prince in geuing of sence as Galen teacheth. 1. de vsu par. et 1. de plac. Hipp. et plat. so also was it not made for cooling of the heat in ỹ harte, as the philosophers suppose, which is no lesse absurdity then to saye the heele was made for the hartes sake, as Galen sheweth lib. 6. de vsu part. For howe can it be I pray you (saith he) that the hart cooled by the dayly inbrething of ỹ aire should seke any cooling from ỹ braine, which is not only very far of, and preuented with moste thick

Aristot. error, cōfuted.

thick bones: but also is cooler thē the aire. 15. de vſu part. This is to make truſty and loyall Earle, of a long diſcourſe a ſhort as Galens iudgement with the reſt excellent in naturall Philoſophy, who witneſſeth that the ſpirite ſubiect of the naturall heate, doth ariſe of matter engraffed in the partes. 2. de nat. fac. & 1. aph. 14. which hee calleth watry, agreeable vndoubtedly to the iudgement of the old prince Hipp 1. de dieta. where he ſaith: If that which is moiſteſt in the fiery Element, and drieſt in the watry be embraſed in a temperate body they ſhall be wiſeſt. Again he ſaith there, that all liuing creatures aſwell as man are conſtituted of 2. faculties contrary concording and commodiouſly vſed, that is to ſay, of the fier and water. For the fier he affirmeth all by al can moue, the water all by all can nouriſh, and in the water there is aire as the table of Hermes triſmagiſtr. Moiſ. prouneth as Fernel. affirmeth, lib. de abditis rerum cauſ. cap. 18. And Moſes declareth that in the beginning the ſpirite of God moued vppon the waters. cap. 1. Gen. but it ſhall not be materiall whether we call it watry or oylie. And if we count that the ſpirit of the arteries is ỹ vitall, it is not therfore contrary to his own nature: for it is not the immediate inſtrument of life, ſeeing the arteries and veines ſpring of the efficient, as Galen teſtifieth lib. de fœt formatione, but it runneth to cheriſh that ſpirit ſponge of the efficiēt ỹ ſperme, in which life doth conſiſt.

whence naturall wiſdome proceadithe,

Therfore heat is preſerued in vapour which doth euaporate continually, ther is therefore required matter, & bicauſe the ſpirite is two fould particuler in euery part, and vniuerſal in the arteries, this vniuerſal is alwayes kindeled of the moving of the heart and arteries & nouriſheth that efficient humiditie that perticuler ſpirit.

Heate, wherein it is preſerued,

The ſpirite particuler & generall.

This diſcourſe aſwell perhaps by reaſon of the briefe argumēts, as alſo ſtrangenes of the matter, and manner of ſtyle (which ſundry others of greater ſtudie and longer experience in a larger volume as I ſuppoſe, and

they pleased coulde much more brauer haue bewtified) may seeme to the vnexpert in Philosophy and phisicke a paradore at the first view, but after it be laboured & examined by the doctors of both faculties, reason and experience, it wilbe very manifest, seeing ther is no other third thing to iudge by as Arist. affirmeth lib. de somnijs, neither in any part of life as Gal. proueth most excellently as he doth all things lib. 1. de Element. 1. de sanit. tuend. 4. Ther.

Reason and experience iudges of all naturall Causes.

Therfore of the spirit subiect & heat the natural heate is made, and not of euery matter which is in the body moist or dry, to be altered and perfected, can be accompted the subiect of naturall heat, for although of it meate, drink and bloud be altered: they be not therfore the subiect of naturall heat, but rawe bloud saith Gal. 3 de nat. fac. is said to be the subiect & frothy of this heat lib. de ple. et 3. art. par. not made to perfectiō, because only the spirit is pure of alteration, that is the subiect actiue & passiue, and this wise the iudgement of writers are to be vnderstanded: of this second heat or spirit of the hart sprong of the former in the sparme, good actions do proceed in our bodyes: as of the heat contrarie to nature euel actions or operations do come to the partes.

¶Good accion whence they proceede

The third heate in liuing creatures is called heate against or cōtrary to nature, as Montanus also affirmeth in com. de simp. medic. qualit. And this may easly be perceiued by sence: for as often as this heat is in ỹ body we know by feeling in liuing things and also in plants. And this doth not differ in qualitie from the former: for there is the same fiery qualitie on some part. But in this they differ because they be contrary. And the heate contrary to nature destroieth the naturall, and contrarily. Now if they destroy one another, what is ỹ cause of this cōtrarietie, it appeareth not: because both be hot. Heat cōsisteth in the intended degree, or in the purchased, or els in the matter subiect: for in euery growing and liuing thing the naturall heate hath in it self a certaine degree, which

Of heate contrary to nature,

it

it can not passe or exceede: according to the which life endureth. Albeit through infinite accidentes it may be shortened: which also being withstanded, life is prorogued, as folowing shal be proued. And the height of this naturall heat is termed of the Græks Acme, state, 1. de sanit. tuēd. &. 6. In a Lion it is stronge, in a man more slack, in a Dogge not so weake neyther in any one kind of liuing creatures all a like stronge. For in the kind of liuing thinges (if we shall speake of valiante beastes) one horse is hotter, another colder, one swifter, another slower, &c. so in the kinde of resonable creatures best tempered, which of al that haue life (& subiecte to death) are only endeued therwith, as Carda. testifieth lib. 7. de rerū variet. Through which mean temperature in the similier partes, plasing, number, shape, and gretnes of the instrumentall, all functions proceed, one is whotter, another colder, on wiser, another foolisher. 2. de caus. symt. on ligh ter, another sadder, one fatter, another lener, one bigger another lesser, one naturally longe liued, another shorter. as we may gather by Galen, tem. in sanit. tuend. in Therap. and in fyre hundreth places else. If this heate shalbe kindled beyond the degree, then they striue betwene them selues.

According to the natural heate natural lyfe lasteth.

Man of all creatures of best complexion

Secondarely, these heates are contrary by reason of the matter subiect, for the temperate or naturall heate consisteth in the pure spirits, as Galen testifieth, de nat. facult. but the heate contrary to nature hath for a subiect some bodye putrefying, or some humor, or some sounde part, as he euidently sheweth, in Epid. in lib. de tum. preter. nat. et ad Glauc. &c. and when as the subiect of naturall heate is most pure, beheuld that which contraryeth the heate contrary to nature.

Natural heate cō sisteth in the pure parts, & the vnnaturall in the corrupt.

Another thing maketh a contrarietie in them, by reason the putrefying heate doth take to corrupt the naturall and the naturall contrarily allayeth to qualifie and amend the rotten. And the heate in a matter putrefying is both putrefying and contrarie to nature, because in

degrée it exceedeth the naturall, it is putrefiing bicause it is kindled in a rotten matter of either of the inwards, as in the liuer, lungs, spléne, &c. or of the outwardes, by way of apostéme, botch, bleer, blayne, boyle, &c.

Rotten heate defined.

And it is defined of Galen in Ther. to be an alteration of the whole body, putrefiing of the substaunce to corruptiõ, of outward heate, bicause it entiseth vnto it selfe naturall heate, together with moisture, and bringeth it forth by the pores ratified as Alb. affirmeth, 4. met. et Mont. in com. curat. ther is another heate contrary to nature in degrée only, not by reason of the subiect but seing we haue euidently expressed them in our Dial of Agues dedicated to the (high and mighty) Earle of Leicester ir. yeares past, we shall onely reuoke them to memorie in this place as matter appertinent to this present discourse, and this heate hath not for a subiect matter putrefiing, but excesse only in degrée, not bicause of the matter subiect.

Cause of the tertian feuer.

And note you how, saith Fallop. that the fitte of the Feuer tertian beginneth, in this we haue a double heate, one cõtrary to nature, which is in ỹ cholerike humors putrefiing, worthely therfore called putrefiing heate, & it may be equal with the naturall heate, it may also exceede it, this is not the feuer, but the cause of the feuer, as Galen writeth ad Glanc. et 1. de Diff. feb. We haue moreouer naturall heate encreased aboue his degrée, and by reason of this excesse it is termed contrary to nature, this hath not his beginning of the matter putrefiing, but hath his subiect and proper place, as testifieth Mont. here it may be demaunded, may we call it putrefiing heate? respecting the cause we may, but in very deede it is the naturall heate, become putredinall or rotten.

The. 3. therfore is contrary to nature, and this heate is of two sorts, either it is rotten onely, or els it is rottẽ bicause it is a putride matter, as Card. affirmeth de homin. nat. and so the one subiect of this heate contrary to nature

nature is a putrefied matter, the other is that rotted moi
ſture of the partes, or purer moiſture of the blood of the
arteries. And the cheefeſt cauſe of putrifying heate is in
ward ſtopping, and obſtruction of the waies or meanes, Cauſe of
ſo that the moiſt vapours and the digeſted can not euapo putrifig
rate or out breath, as Galen euidently ſheweth, 1. de ſa- heate.
nitate tuenda, and Mont. in coment. 1. de ſimp. med. ſa. &
therfore do ware hotte. A nother cauſe is contagiouſnes
which the ambient of compaſſing aire powreth and in-
breatheth vpon thoſe whome it doth enuiron and come
about, as maie appeare by Hippocrates lib. de ære aquid
et regionibus, lib. de ſtaribus de morb. popul. lib. 2. & alſo
by Galen, 1. de differ. Thucid. Lib. 2. bel. pelop. &c.

The Aire as teſtifieth Auicen. 3. 1. reſolueth in all diſ-
poſitions, and more alerith the body, and ſpirits then ei-
ther meat or drink, as affirmeth, Conſiliat. diff. 114. But
eſpecially in ſuch as haue a thin and open ſkinne it eaſe-
ly preſſeth and entreth, 1. de ſanitate tuenda. Being ther-
fore, ſaith, he more ſubiect to infirmities that procede of
outward cauſe of the Aire. And truely if a contagious &
infectiue perſon ſhall frequent and company one not in-
fected or corrupted (as affirmeth Fuchſ. lib. 4. de med.
morb. fernel. Fal. lib. de tubo. peſt.) the ſeedes & ſparks of
rottennes and infection are infuſed, materated or ſtiped
in the ſounde bodye. The which thing we ſee dayly to
chaunce not only in brute beaſts, but alſo in mankinde.
Hence haue the rottennes and infection in the peſtilence Cauſe of
theyr beginnings, which are cauſed of contagiouſneſſe, the peſti
and through the influence of the Starres, as affirmeth lence.
Aphrod. 2. probl. and alſo of corruption of humors in
the partes, as Valeſcus declareth, lib. 7. and not through
obſtruction alwaies, as affirmeth Raſis, lib. de peſte. wor Infected
thely therfore all ſuch as are infected perſons, according perſons
to the decrees of eche ſacred Senate, by proclamation ba to be a-
niſhed, not only for the time from princely & noble per- uoyded
ſons: but alſo forth of all ſocietie in Gariſons, Cities,
Townes, and families. Let them which regarde not na-

turall causes, neuer so much enforce their eloquence to the contrary.

Kinds of infectiō

These be the causes of the heate contrary to nature putrefying, which in some is putrefying only, in some putrefying, contagious, venemous, & infective, as we haue seene by the sweat, plague, pore, and leprosie, &c.

Of the other heat exceeding in degree, we haue causes inward and outward: the inward we affirme to be presence of the rotten heate sending fumes kindeled to the heart, the heart sendeth them to the spirits, the spirits to the whole body.

The second is Antiparistasis of the hot spirits to the heart, ther made so vehement that the heate in degree is kindled.

Anger defined

The third cause is boyling aboute the heart, caused either through anger, or wrath, for ire proceedeth of fier as Arist. teacheth. 8. probl. 17. and anger sayth Galen, is a boyling of heate in the heart with desier of reueng. li. 2. de sanitate tuenda, 6. de plat. Hipp. et plat. Againe outward causes may bring this to passe as affirmeth Fuch. & Fernel. lib. de fe. vehement mouing, running, extreame labour, feruent heate, wateh, hunger, strong medicins, and ouer hote bathes, as in our fourth booke of Bathes ayde doth appeare. Yet note that vnlesse this heate contrary to nature, doe hurte the action in degree, & dissolue the temperature of the parts, it is not called sickne whether it tary short or long time as Gal. teacheth, 1. de caus. morb. et simpt. 1. de sanit. tuend. Notwithstãding the opinion of them which brought in, in his tyme, as in ỹ place laste recited he doth shewe, continuall sickenes,

All men be not alway sick

affirming that in vs, sedes of all diseases are naturally, yet so smal and insensible that they escape oure iudgement, as they confesse, by the which they bewrayde fully theyr folly, to perswade men of continual sicknes, the actions not deprauid.

The first whereof we haue spoken shall be called an accident and not a disease, the second hurting the operation,

tion, shal be called a disease, not an accident, therfore if it hurt the action, it shalbe contrary to naturall heate, because it doth extinguish the subiect of naturall heate.

Againe, if the naturall heate be encreased by a fiery augementation, this encrease dothe sone consume the subiecte, as Galen testifyeth, Lib. de inequal. int. et. 1. de Differ. feb. And therefore the augementation is sayde to be contrarye to the naturall heate, aswell by reason of the agent, as ỹ ende. And that made Hippocrates to saye, that the heate which made the body, doth kill it, in Epid. vnto this also Fernelius, doth subscribe. Lib. de spir. et inuat. calid. either bicause as the vitall heate dothe cherishe all the faculties, or contrarily, by reason of this encrease they are weakened, corrupted, and wasted: and by this reason it is called contrary to the naturall heate.

As naturall heate is cause of life, so the vnnaturall is cause of death.

This is confirmed both by the authoritie of Aristotle 4. meteor. and of Galen. 5. simpt. and also by experience. For we se that all growing and liuing things in youth, and the spring, whiles the naturall heate is meane and temperate, how pleasantly they florish & prosper. But in declinatiõ & Haruest, the heate & drythe aboue meane prevailyng, or alyenyd, all thinges do encline to decaie. Now when this natural heate in vs is weake we ought to encrease it with garments, with nourishing meates, with confortable medicines, be it liquide or solide, with moderate frication made of pleasant oiles described for the ancient Romaines, by Theion the Gimnasticke, Lib. de gimnast. But better afore for the Greeks and in fewer words, of worthy Hipp. Lib. 2. de dieta. And at large of Galen, whose maner was to omit nothing ỹ might be said, daily vsed of Polio, Ro. ashe affirmed to Auguste ỹ Emperour. Who wõdering at his strẽgth, & liuely hew, hearing him say ỹ he was aboue a. 100. yeares olde: demãded bi what means he kept himself so lusti & youthful he answered throgh drinking of meath, & anointing my body wt pleasãt & aromatike oiles, as Pli. testi. li. 22. ca. 24.

Youth and the springe yelde pleasure.

Hovv heate is maintayned.

By what meanes Pol. Romul. lyued luste ly a. 100. yeares & aboue.

Rather aswell artificiall as naturall, moderatly vsed, & the bodye prepared before, can do this also, of which the Bathes of Buckstones, and of the Citie of Bathe, of all others be right excelent: as at large maye appeare in Buckstones benefite, and in Bathes ayde, and in the learned & venerable Doctor, Maister Turner his booke of Bathes in generall. Wher it may easely be gathered, if with a single eye you compare them, his fewe sheetes in folio, with my whole worke, whether I haue done him any iniury, or any other, as some without iust cause vniustly hath mutteryd behynde me: but necessarily haue added, that which tyme would not permit him, as he declareth, to accomplishe. Applying also further of others what serued for my purpose, (as the best Writers vse) aleaging the places, rather than wholly to folow myne owne iudgement. Famous for the Countrie, beneficiall for the inhabitaunts, and aydefull for the sicke, and nothinge hurtfull to the godly Phisitions that moderate their gaine with Christian charitie, all the which is wel approued, and therefore any farther here of them to discusse, we will omit to our appendix, folowing our purpose, how heate may be added & increased to the weake and feebled parts, in bed, through the company of a little childe, and a brode if a little whelpe be borne on the sto make, greatly commended of Montuus lib. de salubr. tut. often founde profitable by some that hath vsed my counsell, of high birth.

All men must moderate their gaine by christiã charitie.

And this augmentation although it excede the naturall heate in degree, yet it hurteth it not, but increaseth and helpeth it to execute his faculties, functions, and offices. Wherfore, right Honorable, consider well this one thing which is of great force to take away many douts: for when we saye that the naturall heate is hot as fyre and that the body is heated or coled, and by heate do vnderstande actuall heate, and by colde actuall colde, that is not distemperature of the parts, it is one thing that hea is encreased in degree, it is a nother thing hotte distemperature.

Actuall heate.

Actuall colde.

perature: temperature is not in acte, I know that authorities be to the contrarie, saith Fallop. Yet whot distemperature accounted of Phisitions is not heate increased aboue the degrée. For we vnderstande by it, as when a synew is sayd to be grieued, because more heate is brought vnto it, either by reason of nourishment hote and fiery (and heare is more fier lying hid) or else because the sinewe is made hot by an outward part hot, which is the cause that the fiery Element receiueth greater force, although it be qualyfied, corrected and restrayned.

And this is distemperature without matter, with matter when the Element is mingled with coler and blond mingled in ỹ parts, as the firy and bloudy Apostemes daily to well declareth.

But one may say, when a parte is grieued through distemperature hot in acte, why is it whoter then if it wer not grieued? if this your temperature do not lye open to ỹ iudgment of ỹ sences. You must know that this actual heat hath his subiect the spirits: which is continually engendred of ỹ oyly or vnctuous matter of which all ỹ spermatick partes do cõsist, skin, sinews, gristles, bones &c. As in our tables of the things naturall, where we haue deuided them from the sanguin may appeare.

This vnctuous matter hath the same mixtion which the bone, sinewe, and all other partes haue.

If this spirit do result from the sinew it is dryer sayth Fallop. and ayrier, and by consequence more drye, that if it wer not a sinew of colde distemperature as Galen affirmeth lib. 1. de temp. et 2. Element. worthely therfore this spirite being kindled seemeth hotter.

A yonge man hoter than a childe.

Hence it is that man seemeth somewhat hotte because his spirit is drye and ayrie and by consequence the heat conceiued, seemeth greater thẽ in a child, for in it ỹ heate is more subtiller and pleasanter, in a yong man dryer, and sharper as Galen expresseth lib. 2. de temper. and therfore in euery parte we haue a double encrease of heate, that is Elementall, and naturall, actuall, Elemental which causeth

A double increase of heate in euery part.

seth distemperature, actuall following distemperature.

The same I say of colde matter, & hence it is that the parts seeme cold because they haue ỳ most moist oylines in which stronge heate and feruente can not bee conceaued.

You haue therefore what is ment by distemperature, what by elementall heate, what by naturall, and what by that which is contrary to nature.

The operation of naturall heate,

These heates if you remember what is discoursed of them, you may easely perceiue their operation & in what sort they worke, & especially the natural in the bodies of growing and liuing creatures, but chiefely of thē which are gouerned by vnderstanding, voyde of errour, it hath this operation, that it maye change the subiect moysture suffering alteration, & doth worke vppon it as on a subiect altering, the one ende of this action and passion, doing & suffering, is transmutation which the philosopher, calleth perfection. And Gal. defineth it to be the alteratiō of the nurishmēt in to the qualitie of the nourished. 1. et. 3 de nat. facult. vnto the which also Fernel. doth consent, de animæ facult. Lib. 5.

Concoction defined.

But what is this perfectiō? I say it is only one, albeit ther be more cōcoctions & alteratiōs analogicalli spokē. The first is, when all the parts do work (by this instrument of God) that is, by natural heate, ỳ they may turne the matter into their own substance, ỳ they may make skinne, kelles, fatte, flesh, veines, arteries, pannicles, sinews, muscles, lizards, tēdones, grissels, bones, mary. &c. Neither let this seme merualous vnto you, ỳ it is made the sound & firme parts, when also it is made through natural heate, for you must cal to your knowlege, ỳ (this instrument of God) the natural heate, & the parts do make one & the same body, as Fernel. affirmeth, li. de animæ fa. heate hath the reason of the doer, doing, the parts of the sufferer suffering, as Galen proueth, lib. 1. de fac.

Nourishmēt thorough heate made the substāce of the parts

The naturalheat and the parts make one bodi

And bicause denominatiō is made of ỳ subiect we say ỳ flesh engendreth flesh as Arist. teacheth, 2, 3, de ge. ani. for

bicause

bicause in potestate or power it may be such: although presēt in acte or deed it is not, but shalbe as Galan declareth lib. 3. de temp. as for example, we say a child newe borne is reasonable, and a bird before it be fligge we cal fleeing which are not so presēt, but shalbe afterwards. So the minister hereof (Gods instrument,) is naturall or temperate heate. And it shalbe no errour for to say ỹ the partes shall or do engender like them selues, & that the naturall heate engendreth the partes, Howe thinges in potestate, and in actu do differ

This to recount is the first & perfect alteration which is made on moisture in our bodies, whereof Gal. writeth in lib. simpt. where he saith that ther are three alterations made in our bodies, on moisture. One which is made in good matter by naturall heate and is brought to perfection wherof (God willing) further shalbe shewed. The first altratiō on moisture in our bodies,

The second alteration is partly good, partly euell, good bicause it is made of the naturall heate, bad, bicause it is made of heate vnnaturall thereunto annexed, good because it endeth in a seedy qualitie, euel bicause it is made of some parte corrupted.

The third alteration is made of an euell worker in any euell matter, when the humor is rotten and is moued by rotten heate. And because nothing is more purer and perfect then the substaunce of the helthy partes, the Philosopher therfore worthely calleth the worke of naturall heat perfection. For first in our bodies it altereth matter receaued.

Secōdly it maketh *Chilū* a iuyce for nourishīg most fit.

Thirdly of this iuyce, bloud is made,

Fourthly of bloud that spermatick moisture: of ỹ efficient oily moisture, together wt the mothers & ỹ blud in hir wombe, our liuely partes are made: let Agrippa neuer so vainly seke to cōfound ỹ iudgment of thē: ỹ out of question appreoueth ỹ same. lib. de vanitat. scient. Mans generatiō, how and after what sort,

For after they be vnited in the wombe fyre dayes, the naturall heat which is ther, doth embrace the efficient the engendring matter, the sperme, that it is quickely

compassed with a fine filme (if it be fit, and the place according) like that which is founde about the yelke of an egge, termed in Greeke of Hipp. lib. de uat. puer. *Chorion* Secundina of the Latines, of most in English, the Sely how: with diuerse veines, and arteries, or pulses, as fine and as small as threeds, which serueth for attraction of iuyce and spirit, the iuyce by the nauel, for ther are many fine holes as in a Lamprey head, by the which the nauell after the seuenth day doth drawe vnto it bothe spirit and blond, to the nourishing of the engendred, whiles the rest of the matter working, frameth, iii. inwards, wherof procedeth the liuer, heart and braine, hauing a veine from the nauell, drawing vp grosse blond. Ther is another forked veine vnto the which this sayde thick blond is fashioned, which becommeth the lyuer, for without blond the heart nor the brayne or any of the resse of the parts, could not be engendred, nor encreased, as Galen excellently proueth. So likewise a pulse or fiine arterie, conueyeth puer blond and spirit to the framing of the second inward, the heart, as it dyd by the forked veine to the making of the liuer. Of the lightest blond, whereof the lungs be made, and all the breast.

The 3. principal parts first framed,

To the framing of the third inward, or principal part, a great portion of the vnctuous matter, the efficient is sent, preparing a colledge for gouernment: the brayne, after, for the better securitie of so deuine a Metropolitane, as Hipp. termeth, lib. de car. Vnto whose court repayreth the soueraigne Sowle, or intelligence, a substaunce simple, incorporate, seuered, impatible, immortall, and euerlasting. God nearest imitating to man diuine and outwardly comming, as Fernel affirmeth, lib. 5. de animæ facult. And saint Augustine long before him sayde, lib. de anima, that it is a substaunce creatid, inuisible, immortal, like vnto god, hauing no Image or shape, except it be of his creator: All the which, the select Captaine of God Moses approueth most true, in ỹ he sheweth that God made man like to himselfe. Genes. 1. accõpting

The soule immortall.

The soule expressid.

ting the worthiest part, for al, which figure is often vsed in sundry sort, and is very laudable: fortified with a fortresse of seuen bones, the rest of the parts naturally perfected, the babe entreth the light at the seuenth, but better at the ninth moneth.

Thus the braine you perceaue is made in effecte of sperme only, by whom and through whose instruments, the pannicles, sinewes, muscles &c. All sense and præ actions (according to Gods appointment) do come and proceed in the body, & not from the hart, as many hath sayd, the which may be perceaued by skepe, as Fernel. testifyeth, lib. de animæ facult. & longe before him Alsaharanius, lib. The.

Shaped male or female, according to the perfection of heate, or imperfection as Galen moste learnedly and deuinely teacheth lib. 14. de vsu partiū, & Carda. lib. 12. de subt. Howbeit the males as affirmeth Arist. lib. de long. et breuitate vitæ, be of longer life then the females, because the heate in them is more proportionable, and the moisture also more firme. And therefore he concludeth, that the length and shortnesse of lyfe consisteth not in greatnes nor smalnes of stature, whether it be of things growing, or liuing, endewed with blond or without blond, on the earth, or vppon the water: but in the toughnes of the vnctuous substaunce contayning in it the good temperature of heate.

Cause of male & female.

Short & long life, The naturall cause.

So that this worke of al other most wonderfull, is gods doings, aswell Athiestes as Ethnicks, the godlesse & faithlesse must confesse, for the action and vse doth approue it. But to know the certaine faculty, by which it doth it, it is not for mans wisedome to vnderstand, nor without great reuerence and admiration, the safe deliuery & maner therof can be searched.

Gods operation is in many thigs aboue mans vnderstanding.

Let the vipours tongs of malitious detractors neuer so Angellike insinuate their owne words & deuises, to the derogation of all them which, to their vttermost as their actes declareth, do studiously seek the aduauncement and

Sclandering

tonges are to be preferred to the stabe before roges.

setting fourth of al gods benifits. Oh, abhominable cõspiracie, oh, cursed enuy, oh, horrible iniquitie, worthie not only of dathã & Abirons felicitie, vnles they mend & speedelie cry for mercie: but also of condigne punishment for abusing them which vnder publike authoritie to their great paine and charges do trauell for common commoditie.

This discourse sheweth gods prouidence and mãs witte,

Behold now as it wer, in a word, discoursed (right prudent & most honorable Earle) ỹ diuersitie of alterations accomplished by heate, originall of the principal parts, mans generation, life, frame facultie &c. With also the immortalitie of the Soule, that deuine portion, celestial intellection. All the which doth not only expresse the incomparable wisedom and passing prouidence of god our Creator, but also the prerogatiue of mans witte, as Galen testifieth. lib. vlt de vsu part. and Peter Bovaistuaw in his discourse of ỹ dignitie of man. Wher he compriseth with the body ỹ excellencie of the soule. Which although it be enclosed for a season in these fraile partes of our natural body. Neuertheles it is of celestial substaunce, and remembreth the giftes of grace, it despiseth terestriall thinges, bicause it feleth to haue from thence, his proper affinitie and natural aliance: Wherof the lerned works of the catholike, holy, and deuout deuines, are full of examples. So that I refer you thether, supposing not without great reason, Gods minister naturall or temperate heate, to yeld in the parts of growing and liuing things naturall perfection, which so longe as it is perfectly, effectually, naturally, and roially in them, so longe they encrease, and we haue (God assisting) our health, life, spirites, operations and powers &c. Wherfore, seeing, it so stãdeth: it behoueth al mẽ to haue an eye to these thiges, and in what sort they spend their time, and howe prouidently they be in preseruing the state of eche parte, seing thence the actions proceed. And in especially the trustie and pollitique gouernours, for howe often hath it bene proued, ỹ the losse of one loiall and wyse ruler hath bene

That which is of heauẽ is heuẽly

worthie magistrates, are to be gretly

the

the losse are depravings of the whole estate, as you may reade in the workes of Iosephus, Titus Iiuius, and infinite others.

But of the good effectes of the spirites, humors and members, health is not only preserued, but also our life is prolonged, and our senees made more perfecte.

Most excellently therfore is it sayde of deuine Plato, that the body doth so depend on the minde, that vnles the mind be in good health the body cannot bee: seeing we can neither maintein helth present, nor restore it absent, except the passions, and affections be reuoked to due measure, for the body is wasted and the bloud corrupted of continuall desire and loue, as Mos. affirmeth, aph. 7.

Wherby it appeareth that it doth belong not only to a morall Philosopher and a deuine: but also to a Phisition to frame and fashion the maners of the mind, as Gal. affirmeth 1. de sanit. tuend.

To this iudgement also Necomensis doth agree: thece commeth that saying furth of the Greeke Epigr.

Aesclepius, and Plato eke,
he that did Phisicke finde:
Produced for the body thone,
the other for the mynde.

Through ỳ Phisitiõ cõmeth not only helth of ỳ body but also of ỳ minde, & in ỳ mynde ther are troubled thoughts engẽdred, through euil life, not wel trained, through disseasye of body. For by reasõ of euill life, not wel instructed, (neglecting the sacred and pure word of God) ỳ we may rule our affections, we fal to the gouernance of them, & through ignorannce & false doctrine, wronge & peruerse opinions & iudgments are enduced into ỳ resonable part of ỳ spirit, for that they iudge good, euill, and euill good.

But of distemperatue of the body, whether it be naturall fro the wombe, of the vitious sperme of ỳ Parents, as Aphrod. affirmeth, & Hier. in comp. curat. or accidentall, euil passions do spring, as to often it is seene in the ỳ

cherished, and preserued, and the abusers of them to be notably punished. Of the effectes or operatiõs of the spirites. The minde is to be kept with in his limits as well as the body A Phisition can no lesse frame the manners of the minde than a Philosopher.

fall to be sicke of Phrensie, Madnes, Melancolia. &c.

Where phantasie, reason, or remembraunce is lost, some supposing themselues, Birds, some Beastes, some Fishes, some Glasses, some Angels, some Diuels, &c. All for the most parte coueting their owne destruction, as Galen teacheth. 3. de loc. affect. Paul. Aegenet. li. 3. Gord in pract. Arn. de Morb. cur. lib. 1. Val. in Phil. Fer. lib. 5. de part. morb. & Symp. Fuchs. lib. 1 de medēd morb. Mont. in cons. Montuus in Ana morb. Amat. in Cent. 1. &c.

Diuerse kynds of madnes doth arise of dyuerse distēperatures of the body

And it is plentifully proued with Galen, that the manners of the minde (I except those that be select by diuine grace, and that be directed by the word and spirit of god) doe follow the temperature of the body. But the Phisition can preserue the best temperature, and restore the decayde: yea also alter it, if so be his regiment in tyme be receaued, as these verses most excellently counselleth.

Seeke Phisicke at the first,
it is to late at length:
When euells by prolonging,
haue gotten their strength.

The constitution of the art of phisick.

And this most reasonable arte is constituted of three, as Hipp. proueth, lib. 1. de morb. popul. that is of the sick patient, the sickines, and the Phisition minister of the arte. So that this wise the sick with the Phisition consenting and conspiring againste the sicknes, it is in his power to make meruelous alterations.

vvhat phisick can do, through the lerned Phisition.

Yea (as affirmeth Hirenonimus Montuus chefe Phisition to Henry the. 1r. French king, and one of his most honorable Priuie Counsell,) to make of vitious men, good, of auaritius or couetous men, lyberall, of ryotus, sober, of lasciuious and wanton, chaste and temperate, of dastardes, couragious Captaines and valiaunt champions.

And

And that not only thꝛough mightie herbes and medi- ¶Good
cines,but alſo thꝛough good cuſtom of ech of theſe,meat, cuſtome
dꝛink, exerciſe,ſæing,hæreing,ſpeaking. In which is what it
contained whatſoeuer the lawes deuine oꝛ ciuil,as well doth.
olde as newe,publique is pꝛiuate, whether they meane
penalties,oꝛ do pꝛomiſe rewardes.cap.7.

After this maner the fleſhe is made obedient to ỹ ſpi- Effectes
rite,ſoꝛ ỹ appetitiue ſpirit pꝛocæding from the liuer,be of the
ing moderated by motions, is made obedient to all rule. ſpirits
Ouer the which the reaſonable ſpirit pꝛocæding from moderа-
the bꝛaine,ought to bear gouernment,and ſoueraigntie, ted.
no leſſe then the Carter ouer his teame, and dꝛaught of The ap-
hoꝛſes. Which vniuerſally is pꝛoper to vertue,as Ariſt. petitue
writeth,lib.pur.Aret. ſpiritpro
The which if any ſhall ſæme to haue attained natu- cedeth
rally,yet as Erasmus writeth,in Inchirid.milit. Chriſt. from the
he may not impute it to merite. Foꝛ that which is natu- liuer.
rall becauſe it can be but ſuch deſerueth no pꝛayſe,ſæing The rati
it commeth not of himſelfe,but is beſtowed on him. onal ſpi-
Neither is ther naturally only perfection oꝛ vertue rit from
as Monta. appꝛoueth to the reaſonable ſpirit referred, the brain
namely,wiſedome,pꝛudence, and knowledge. But alſo
to the irraſſible oꝛ boulde & couragius, as Tulli termeth The ir-
it Tuſc.queſtion,manlines,and audacitie, and tempe- raſſible
rance of the appetitiue afoꝛe ſaid, thꝛough the mutuall ſpirit
ſymetrie oꝛ vnitie of which thꝛe faculties. Juſtice doth a procea-
riſe:and Juſtice is a will perpetuall and conſtant which deth frō
giueth to euery one his right. Iuſti.in inſtitu. Wherup- the hart.
on conſequently you ſæ it foloweth(be he neuer boꝛne Iuſtice
to ſo great a dignitie,oꝛ of neuer ſo large a patrimonie, defined.
oꝛ neuer ſo welthy,)that he can not be a iuſt man,vnles what in
he be temperate,mightie,and wiſe. a iuſt mā
Temperate ſubduing pꝛide,woꝛdely ambition, luſt, is requi-
the fleſhe,and euil affection,the Deuil,to humilitie,con red.
tinencie,and conſtancie (a meane) as did the holy Cap 1
taine Moſes,as Ioſep.writeth lib.de legib.& trad.iud. Tempe-
We rather knew ſuch paſſions by that he ſaw them rancie as

in others, than that he had any in him selfe, the which is confirmed by his Oration made at his death, in the field of Abila. And Pride, Lust, Selfelone, and Licking, bicause they be contrary to reason, euery where deceaue the Iudgement, hinderith Law, and finally drenchith all indifferency. Reade Seneca, Plato, Arist. Tulli. Plot. &c.

Puissati abyding all fortunes is best perceiued.

Mightie, Puisant, and Couragious, as was Antigonus, who sayde to one of his Captaines halfe dysmayed, for how many count you our person. Lest through fable nesse of spirit, want of strength, and lacke of valiauncie, ye yeld vnto Minacis threatnings, agreing to vnlawful & vnfitting conditions, as the Consull of the Romaines did, as you may reade in the historie of Salust. for threatning vnto them that lacke Magnanimitie, Power, Vnde, Dauntith, and dismayeth.

Kingly gouernment, why.

Hence therfore for repressing of Tirants, chastizing the insolencie of the wicked, conseruining of Iustice, & aduauncing of the Vertuous, Rose Puisannt, Regiments, Kingdomes, Empires, &c.

Nobility whence.

Herehence also sprang Dukedomes, Marquesis, Earldomes, Vicounts, Barons, Barronnets, Knights, &c.

Rulers the cause

Hence likewise came Deputies, Presidents, Lieftenaunts, Wardons, Maiors, Bailiffes, Aldermen, Graues, Constables &c. For as the natural body without his owne head nought auaileth, so fareth wō the politique. Of Which politique estates, read (bicause our promised breuitie will not permit a large discourse) if you thinke vs to compendious, Arist. politicks, and metaphisicks. Homers Rapside, opera S. Hieronimi, S. Ciprian. S. Dion, de demune. Chelidon, Tigur, de principe &c. Of Monarchia, which is the gouernment that is absolute, that is to say, by on only King, or head, it is ỳ moſt excellēt, ỳ best approued & most receaued of al, for it imitateth no other, thē ỳ best patern, ỳ only ruler of al things, one god.

Monarchie, the best gouernmēt

Aristoc. with the maner of it

The Aristocratian commen wealth, which is ỳ gouernment by ỳ moste Noble, most Rich, & Sagest sort of people, is decifered by Solon, Ligurg. Demost. Cicero, &c.

How-

Notwithstanding because it so far differeth from the rule of nature, who hath giuen to all kindes of liuing thinges one head, or chiefe Ruler, it deserueth rather dispraise then any commendation. And many men you know many willes.

Lastly, the Democratian commen wealth, which is the gouernment of the people, where all their counsell and aduise is had together in one, is expressed of Dionisius Siracusianus, Eufrates, Othanes, Herminius, Polido. &c. And this of al other is most monstrous, for ther was neuer scene any thing well executed, nobly atcheued, or luckely finished, wher euery man had an oare, the Prouerbe is playne. Democratia the worst kinde of gouernment.

There can be no accorde,
Where euery man wilbe a Lord.

The vulgar people are the original of errours & fantasies, Authors of euil customes, louers of innouations, reiecters of Disciplines, contemners of Magistrates, and scorners of the sage and wiser sorte, as teacheth the Philosopher in his Ethicks. The cōmen people vncōstant.

Of which wisedome incident to Princes Potentates, and Iudges, as parcell of the former tripartie diuision is to be remembred.

Wise, Learned, & Vertuous, that soueraignrie may be made betwene truth & deceipte, ignorāce & knowlege, godlinesse & vngodlines. For wisdome is defined to be ỳ noblest thing in nature, together with Science & vnderstāding. The which is confirmed by Salomon, ỳ celestial Orator, wher he saith, ỳ all things was nothing worth to him in cōparison of wisdome & knowledge, & therupon Saint Hierome exhorteth all Magistrates, ỳ when they finde a wise, faithful, and diligent man, they ought to kepe him as they owne hearts. 3 wisdome defined Nothing is compa rable to wisdome wise men are of ma gistrates, highli to be esteemed

Moreouer, Marcus Aurelius ỳ Emperour, sayd to his Phisitions, ỳ if any thing wanted in a wise man by nature, he supplied it by science: but the ignorant & foolishe

Ignorãt men malitius, for lacke of vnderstanding supplieth it with malice.

vvise mẽ can beste gouerne, To be short Plato the Diuine Philosopher knowing that no humaine gouernment (if we shal referre things as we ought to a natural ende) could be established without the vse and knowledge of wisedome & science, saide. Common weale shall well and happelie be gouerned when they be gouerned by wise and learned men, or by those that shall employ theyr studies to wisedome and vertue. Well approuing by what spirit he spake, seing we sée dayly how that such as folow theyr sensuall lustes, the flesh, couetousnes and ambition, the vainglorious spirit, the worlde, deseit, detraction, and addulation, the diuel And those also to whom nature hath denyed, or infirmitie depraued, as Idiots, Dolts, Lunatikes, Frantikes, and blockheads, can no more iudge righte from wrong, trueth from falsehod, vertue from vice: than the blynde can trye colours. And where natural ignorance, or infirmitie by accidence, and sensualitie reigneth both temperance, power, and wisedome is abused, as affirmeth Syr Thomas Eliot his gouernour. And vertue is defined, to be the knowledge of things to be auoyded, and of things to be desired and loued, as sheweth Erasmus in Inchirid. milit. Christ.

Vertue defined

¶ Priesthoode why. Hence that the workes of Godlines and vertue might shine euery wher before men, and glorifie God the author of them, preaching, baptising, and celebrating the bread of thanks geuing, &c. Rose Priesthod, Ministerie, Prelatie, and Primatie &c. Reade Moses oration made at his death, extant with Iosephus in the treatice translated by him, furth of Hebrew into Greke, intituled the Order, & lawes of the Iewes cõmon weale, the booke of Exodus, of Numery, and of Iosua, the Epistle to the Hebrues, the Actes and Canons of the Apostles, and of the primatiue Church, Sainct Iohn Chrisost. vpon the Epistle to ỹ Hebrues, Sainct Barnard, Isidorus, Petrus, Lumbard. lib. 14. dist. 24. &c. Clictorius also of the preistes of the Gentiles, albeit they wer wholly addicted to al kind

of

of Idolatrie and superstition, Deodorus of the preistes of the Babilonians named Chaldes. Cesar in his commentaries of the Drudes, Titus Liuius Decades, of the Romanes, flamines, Sir Daui Lins. of the 5. Monark, Iohannes Leon his historie of Affrica, by the prudent and valiant knight Syr Anthony Stræle made inglish after the French phrase by Elegant translatiō, Francis Alneres historie of Ethiopia, Preter Iohn his Empire, with Albunamarke the Patriarke, wher he and the rest of the Priests are discired. Theatrū mundi of Petrus Leune. All the which most manifestly declareth, that no Barbarous, or Turkish estate (much lesse a ciuill and Christian) without Religion can be gouerned, nor without estates and degrées in the same executed. Syr Anthony Streely translater of the historie of affrica

How highly therfore sound Religion, Gods word, is to be imbraced, and the ministers therof to be estæmed, euery faythfull, godly, & wise man sæth. For the maintenaunce wherof, they haue & be rightly endewed with liuing answerable to eche of their cauling, imparting to the pore and nædie some portion. Degrees & liuīgs alwayes aswel for the clergie as for temporaltie.

Hence moreouer came high Marshalls, Chauncelors, Tresurers, Judges, Doctors, Serieaunts, Shirrifes, Justices, Proctors, Principalls, Wardens, Maisters, Receauers, Awditors, Cumtrollers, Customers, Coffrers, Merchaunts, with all other Officers, Facultie, Artes, and Misteries, whatsoeuer they be that conserue, mayntaine, and instruct the humaine societie in godlynesse, peace, health and welth. Officers whye

Hærehence, to conclude, sprang Parlaments, holie Counsells, high Comissioners, Conuocations, Consultations, Dissiplines, and all other of this kinde. For litle auayleth Armes abroade, except counsell be at whome, Cicero in Offic. Parlements, Counceilers, cōmissioners.

Let them that barke againste the holy calling of Blessed Bishopes, and libell against approued, trustie & most secred Counsellers, or arme against Princely policie, Quiet vnitie, Godlie maiestie, Kingly suprematie Such as Libel against

more doltish thā Dolphines, ignoranter than Elephāts, senflesser then Cranes,) neuer so desperately, Rebell, Mutini, or cry to the contrarie. Reade as well the Canonised Scriptures, and writinges, of the auncientes, as of the Later diuines, or Philosophers, Plato, and Arist. Polit. Tull. de repub. Ioseph. of the estate of the Iewes, Titus Liuius, of the estate of the Romaines, Plin. his naturall historie, Celid. de princip. Syr Thomas Eliots Gouerner, Saint Hierom (his Hexomero, Saint Chrisost. officis Caluine his Institut. Musc. expoc. Bishop Iuels Apoll. Foxe his two Tomes of Actes and Monumentes, Docter Rush his Presidence to a Prince, Docter Whitgiftes answear against the Libel, put into the Parlament, with his last worke, of most excellent defence, and Docter Humfre his booke, de vita & morte Iuelli. &c.

wherin resonable creatures shewe thēselues more senceles thā bests Birds, & Fishes,

Wher if learning, authoritie, or wisedom, (which iudge all thinges,) will serue, may be founde that will satisfie: Unles obstinately, and sedisiously, ihey intend to perseuer.

Considering also heerwith after nature that it is euer better to be ruled and nourished by the owne dame only, than by the Stepdame: for the one naturally cherisheth, feedeth, and defendeth: the other vnnaturally, carelestie, churlishly, and craftely, repineth.

The quiet, and prosperous raigne of Elizabeth,

And in a word dutifully to say my Iudgemente, our State God be magnified for it, and alwayes so preserue it, hath in no age or raigne ben more politikely ruled, quietlier defended, or mercifuller executed, nor the subiectes neuer better florished, than vnder Elizabeth our godly & most absolute Maiestie, imediately vnder God, and onely, reade if you list, that can the olde Cronicles of the Brittens, & Romaines: you that can not our owne, is Policronicō, Frosarde, Fabian, Hawle, Cooper, Stowe, Grafton, &c. And ye shall finde it most true.

Nowe the wise and prudent, remembreth thinges paste, considereth thinges to come, and that according to

the

past, consideth of thinges present, and foreseeth things to come, and that according to the condition of the State, and nature of the Countrie: calling, place, and time of eche one, proprietie of euery thing, and necessitie of the vse, waying Iustice, Distributiue, and Commutatiue. Yelding right to one God onely, to eche degree priuatelie, regarding the person, and to al a like in vniuersall, without exception: setting a parte Partialities, Sectes, and Singularities. For, as Cicero saith, he that iudieth for parte of the people and neglecteth the rest, bringeth to the Citie or State, Ciuil dissention, dayly Tumultes, and in fine, terrible distruction. Lib. 1. de offic. Howe Gardantly therfore these are to be Regarded, wise men easely seeth.

Omit the line past.

what the wisest do note and obserue.

A worthye saying of Tulli.

But howe Wisedom & Prudence can be affended vnto, the opinion false, Iudgement vnperfect, and knowledge wanting: I finde not. For in such the body & minde is depraued of their naturall actions: seeing the state of ỹ perfect & helthie is defined to be an affect according to nature apt to perform ỹ actiõs. Sicknes, cõtrarilie, letting & hindering thẽ. As prouetb Gal. lib. de opt. corp. const. in sanit. tuend. lib. de animæ mor. & corp. temp. munt. cõs. And in a hundred other places, with fiue hundred others of the most learned and approued Phisitions. What nede more wordes, you perceaue aswell by reason and authoritie, as by experience: wherof ariseth, Iustice, Power, Honor, Rule, Religion &c.

Health defined, and sickenes.

And howe likely it is to haue a will perpetuall and constant doing to all men right, the actions depraued, the sences corrupted, the affections followed, the partes distempered.

When as nature is first and also wiser than arte, as Galẽ affirmeth, 1. de vsu. part. 1. de sanit. tuend & Mont. in comẽt. de simp. med. facult. Learning first, & discipline, folowing orderly after, for Armour, Munition & Shot.

Nature before arte and wiser.

Hence therfore rose appeales, from Iustice to Iudge, frõ Prudents to Prince, from Prelate to Primate &c.

Appeals why.

For vnto Antigonus, the sober and temperate, sayd the Arayned I appeale. And truelie not without good cause the historie reporte, for he was the distempered with a cuppe of Magis, which after being sober, reuoked his sentence, and spared his life.

The like example (notwithstading, Androcides preceptes) of intemperance & repentance we haue of great Alexander, who after he had in his dronke mode executed one of his noblest Captaines, & best be loued Clitus, being returnid to his former mildenes, for sorowe would haue murthered him selfe.

VVhat dronken nes doth

Wherehence against mighty Magistrates, highe Marshalles, Sergeauntes Maiors, Corporalles, Captaines, Heraulds, and in briefe all Ministers of the Soule, and body, life and health, gods of the body and goodes of the minde, take place before the ministers of ỹ goods of Fortune, Possessions, Annuities, Chatels, Rents, exchainge &c.

VVhy ministers of life and death go before the ministers of goods

Howe greate soeuer be their Landes, and Treasures, wanting worthines and place of the other callinges, degree and life, according. Agreable and consonant to ỹ old saying, nere is my shirt, but nerer is my skinne, signifying herby doubtles howe goodes are after a sort (if the hart be not set vpon them) to be honestly sought and cared for, but helth of Soule and body, a vertuous life, the common welth, much more, if we shal giue credit to the godly counsell of Saint Grigory, or to the worthye example of the head men, the Senators, Aldermen of Athens, being infidels, following altogether naturall reason, wise policie, ignorant both of God and his word. And yet would not abide at the Tragedi of Euripides, to heare sunge the wordes of a certaine detestable Couetous man, which preferred mony before all other commodities. O happy Athens, and state euery wher ten thousand times blessed, wher chiefly wisedome is embraced, honestie coueted, and the common wealth maintained. For in al estates these be the causes why al men were and be aduanced, honored and extolled, as appeareth by

what we ought cheiflye to seeke, accordig to the iudgmēt of Sainct Gregory

that

that Iosephus was with Vespasian, Phocion with Alexander, and Cato, with the Romaines, and as I haue saide of these I might say of thousandes. And not because of riches, which now a dayes men for the most part so much couet, that if they may come by it, they force not how: as the Bankerouts that hath ben of late, with the extreame Vserers to wel declareth. Of Doctor Vvilson learnedly discoursed. Wishing that some godly Philosopher could course that Vitius Monster Pride likewise furth of the Countrie. Banke-rootes. Vserers. Pride

To be short, vse (as it becometh godly persons in all your actions one plaine, friendlie, and simple dealing, applying after nature, appetite, for compitent nourishmēt and lawful propagation, Courage for quiet defence, and reason to a vertuous ende. If for Gods seruantes returned Christians you will be accounted: and with the elect Saintes and Angels you meane to haue felowship: or in the godly governed commō weale you intend to liue as members worthy of calling: or in the same to be vnpunished: Seeing to this end all regiment extendeth. Hence lastly, ỳ iust Judges of Assise hath ben apointed, Justices of ỳ peace prouided, & Ordinaries in euery Archdeconry cōstituted, ỳ so ỳ hopeles Barators might be executed, the Quiet frō ỳ dangerous Disturbers defēded, & ỳ Abusers of themselues vitiously, and vnchristianly reformed: or as godles, & irreligious excommunicated. Read London, Lloyde, Pilgrimage of Princes, Judges Justices Ordinaries,

Thus to finish (as in a word) our discourse of government, to Governors, (right loyall Magistrate) it appeareth clearer than mid day, not onely the diuersitie of estates and governmēts, wherof we consist, what assisteth vs, what we ought to seke, and what to avoyde: But also the high wisdom, that this sacred Arte yeldeth, the necessary vse and great nede of the learned and experte in Phisick. Of the vse of Phisicke

Let them that lacke their wittes, knowledge, and vnderstanding, neuer so fondly bable to the contrary.

Wherfore as in Baths Ryde, I haue suppo-

sed to be by lawes prouided for, of temporall or ecclesiasticall Reuenewes: wherunto the commons of so mightie a Diademe might frequent. Right godly and frendly considered of some reuerend Fathers, and carefull Pastors, for the needfull vse & commodities of al their neighbours: Enduing the learned and authorised Phisitions, wt Prebendes Residensaries. Knowing very wel as all other wise & lerned mē, doth ẏ vnto whō shuld mē repair for ẏ vse, aide, & vnderstāding of things apertinēt to this most needefull & beloued Arte, which conserueth health, mendeth the decayed, and prolongeth life as Hipp. proueth lib. de Arte, de Flatib. de Dieta &c. and Galen in sanit. tuend. in Therap. and in Cornelius Celsus. lib. 1. in Proe. with other learned Phisitions. Yf not, vnto them that be skilfull therin in euery prouince appointid, orderly called, after the custome of the Vniuersitie. And therfore reuerently to be vsed and esteemed, and worthelie rewarded, as Iesus Syrach willeth cap. 12.

Stipends for Phisitions

VVhat Phisicke can do.

Howbeit the Cōstituter of the Art Hipp. li. de decen. ornat. And Galen his expounder, willeth lib. quod opt. medicus, idem. sit. & Philos. that Phisitions be religious and godlie geuin, iust in word and deed, constant continent, modest, manerly, confortable, contēners of money, diligent to their patientes, coueting their helth, that they might prolonge the sickes dayes, and Studious and learned in their facultiēs. &c.

A phisitions maners described of olde.

Hence the error is manifest of all thē, if you consider what is discoursed, that deny Phisicke to prolonge life, or proroge it.

1

For if life consist in the action of the spirites, and the spirites subiect to diuerse distemperatures of the body which doth shorten mans life: then that which can take away the distemperature which would shorten the life, doth prolonge it: but Phisicke can do that, ergo Phisicke can prolonge life.

Argumēts prouing how phisicke can proroge life.

A nother.

2

The body alwayes floweth, and ẏ which continually floweth

ſloweth can not remayn ſuch vnles ther be an addition, for that which departeth, and that which is added can not be aſſimulated, the vertues depraued, by meanes wherof life is ſhortned: But the vertues impedited, Phiſicke can reſtore, ergo, Phiſick can prolonge life.

Agayne

All that is receiued for nouriſhment is not aſſimulated, by meanes whereof excrementes are ingendered, which being ſtopped, enduſe ſickneſſe that would ſhorten the life: the which Phiſicke dayly doth amend: ergo, Phiſicke doth dayly prolonge life. 3

But in ſteade of prolongers of life, and vnder the colour of the profitable vſing therof: diuerſe (notwithſtanding the lawes) abuſe it, as Haule in his expoſtulation hath probably proued. Whereof ſome be Natiues: ſome forreners? But they came not by it in England (as they ſay) but out of far fet Regions, as Inſula Fort, Vtopia, or Terra Florida. I cry you mercy, I haue ſpoke in your caſt. I ſhould haue ſayd Terra Folida. Boſting not a litle their far fette wares and conning: ſetting vp Baners, ſhewing Scales, hanging vp trumpery as reliques, in deede of liueles bodies, proclaming of wunders in Cities, Townes, Partes, Markettes, Fayres, and Churches: as if the ſtate had appointed them. So likelie is it that it hath limitted them, that ther is ordeined greuous puniſhment for all ſuch as preſume to take vpon them the practiſe and rule, eyther in Citie, Towne, or Countrie, of an Arte ſo noble and eaſie to be attayned: that of all other it is moſt learned: hardilly compaſſed: and perilouſly practiſed: as the Prince of Phiſicke Hippocrates not onlie proueth, Lib. de Medi. de decent. ornat. & Aphor. 1. But alſo Galen the onlie Phenix of Phiſitions, in exhort. ad bonos artes diſcend. Lib. de ſect. de optimo ſecta. ad Theraſ. de optimo decend Gene. With the reſt of the lerned and ſacred Fathers of Phiſicke

Of the abuſe of phiſicke

Phiſicke abuſed aſwel by our own cuntry men, as by ſtrangers.

VVhat bokes do declare the lear ning required in phiſitians.

¶ Alcamists. Reade maister Kinders confutation of Paracelsus. Chirurgi ās ought not to geue any inward medicins nor discect any member with out the Phisicion. ¶ Moore our cuntry man compara ble here in to any Strāger. Vnlawful medlers either in phisicke or Chirurgerie, are inquirable at

sicke: howsoeuer Archdoltes account it: not a little truly to be mcrueled at, that seing howe al other Corporations, Companies, and Felowships (as farre inferior as betweene the body and the garment) do euery wher extend the lawes in eche behalf prouided: that likewise the abuse herin according to the Statutes is not reformed: and the vnadmitted, ỹ ignorant prohibeted. Who when they come wher they think that they shal not be bewraied nor controwled, wil say that they be Spagirical Phisitions, a deuise of none of our learned Fathers euer taught or alowed. Right excellent well of Master Kinder in his confutations described. But if they thinke that any present can reproue them, then they be Surgians, not Chirurgians: which if they wer; so farre as that worthie parte of Phisicke extendeth, they wer worshipfully to be intreated, for it only is exercised about woundes, Vlcers, Apostemes, Dissonitings, and bones broken &c. Cutting, Couching, Launsing, Prickling, Stitching, Scarifying, Cauterising, &c. As Tugalt. teacheth in his Insti, Guid. Vigo, Lanfranke, &c. And not inwarde matters wher eye and hands is not vsed, neither yet in these without the learned Phisition.

Albeit of our owne Nation aswell for the incision for the Stone, as the Ruplure, and cooching of the Caterike, &c. Ma, Phillip More in Methode, facilitie, preparing of the body, and defending of accidences, I think not inferior to any. And therefore by the authoritie of the vniuersitie is licensed both to practise in Phisicke & Chirurgery: and so may any other that shall be found worthy. An order right commendable enduring safetie: And therfore most necessary. So that it wer requisite at Assises, Sessions, and Sinodes, it were inquereable: seing that in the whole charge, ther is not many thinges more nedefully geuen. Well what nede to the wise many words. Reuolue agayn myne Epistle directed fiue yeers past, aswell to the Vniuersitie of Cambridge, as to the Colege of Phisitions in London, wroten vpon the tra-

uell

well, diſcription of the Countres, and practiſe had in all the Cities, & their Townes of this Land, with ỹ Countres of thirtie Shæres & aboue, & the abuſe of this Arte may ſufficiently be noted. A matter I ſuppoſe not a litle to be waied, leaſt the Studens ſhuld be diſcouraged, the learned defrauded, and the ſicke euery wher abuſed, ſæing ſuch ſuffered creæping vnder abulation flattery, as Eraſmus in Moria Encominm. ſheweth. By that meanes now and then animated, of ſome that haue authoritie to puniſh. Wherupõ it is come to pas as Mont. affirmeth lib. de comp. curat. fol. 70. that ſuch as hath in all learned ages, ben highlie honoꝛed, greatly eſtæmed, & notablie prouided foꝛ, be now notwithſtanding equipolent diſcipline, prepoſtruſly handled, by ſome ỹ iudge as it ſæmeth their weak wits, able to match with Attlas ſtronge ſtrength, ſhot at in the Puſket of diſdayne, with Blanchpouder ſtolen furth of Democritus Stoꝛehouſe, kindled by the ſuchwod of Baccus imping, oꝛ fired from the quaſt Fume of Ciſces inchaunted Cuppe, oꝛ from Momus maimed mouth: oꝛ in fine, frõ Zoylus laboꝛing lippes. Such prayſe deſerueth theſe ſageles, that foꝛ a Cinike they will perhappes enroiule mée, becauſe I touche ſo farre the vanities: Howbeit I ſhall willingly be contented, ſo to be accompted, of all them that want not their wittes, which had rather to haue ſickneſs then helth, greiſe thẽ eaſe, a ſtinking carcas then a ſwæt body, maymed limmes, then ſound partes &c.

Aſsiſes & Sinodes, together withſuch Chirurgians & Apotica ries, as miniſter any mede cines.

¶ Note this well Phiſick through abuſe, hath not his auncient elli mation.

But if no reaſonable man be of that iudgement, then take this to be wꝛitten foꝛ your benefite (if happely you come by it) as matter to this preſent diſcourſe very incident and requiſite, leſt to ſome you rotte, and to late repent, and had I will, alwaies doth come to late. Concluding with our artificial compoſition, conferred with the afoꝛeſayde Authoꝛs, and appꝛoued Phiſitions, not ouer haſtely oꝛ vnnaturely accompliſhed, aſwel foꝛ the quantities as operatiõs, which facultie hath an affinitie with our naturall heate.

Reaſonable men wayeth thinges reaſonably.

Tēperat heate in radicall humidite, vvhat it doth

The which temperate heat in radical humiditie consisting, conserued, our youthly youth, happy health, and louely life remaineth, it lost: halting age, sorowfull sickenes, and deuouring Death destroyeth.

And truely the aforesayd Doctor Mont. opinion lib. de sal. tut. cap. 8. in my iudgement is not to be misliked, who thinketh ỹ the felicitie of life is not to be placed in Ritches, Reuenewes, & Abundaunce, nor in Warfare, or Chiualrie, nor in Renowne & Glorie, neyther in good Arts & Sciences, neither in Priesthood nor in Pleasure, or towardnes, as Facsius writeth, in Dial. de vitæ felicitate, but in a healthy & longe life, which goeth nèrest and maketh and prepareth the way to that Immortalitie, through which the happy Soules of Christians shall perpetually enioy in those blessed seates.

¶ Felicitie, wherin it cõsisteth

But hèreof lastly, I trust shall suffice in this place, of the instinct wating to preserue helth, effects of the spirits, correcting of affections, disorders, executing lawes. &c.

A preseruatiue water

The author cosoned in London by an Alcamist, the last yeare of king Edward.

No agrement about the matter of Aurũ Potabile

And we will proceed to our preseruatiue water, albeit that it cannot make a man Immortal, as some of such a composition dotinglie haue dreamed being lulled by Lullius a sleepe, lib. de Quintiessentia. Consuming as wel their owne substance, as deluding others. Whereof in Prime yeares I had to good experiẽce. Seeking (as they will haue it) the Philosophers Stone, Aurum potabile, of the Arabians, Elixer. Yet so that one appointeth one matter, and another, another: taking their ground from this principle, that is, that euery thing naturally containeth in it self, the seede of his own kinde. Which in deed although it be most true: neuertheless not in such sense as ỹ which is cõmonly called Quintaessentia, a dramme therof powred into 200. drammes of molten Leade or Tinne, can chaunge it into fine Golde, as Ambian. maketh Brut. to speake, Lib. 2. de abdit. rerũ. cau. Or that a man can be made by Arte, either alwayes to be kept in this world aliue, it is out of the compasse of all Artes. Although on Philippus a Philosopher in Galens time,

wrote

wrote a boke, affirming that a man might be kept immortall, as Mont. testifieth, lib. de sa. tut.

The Quintessence in euery dede, is as much to say, as the fifth substance. An extract of the pureſt properties of the foure Elementes whereof the composition consisteth, as Vlstad. affirmeth, lib. de secret. natur. Yelding so much the more effectuall operation as it is made fyner by attraction of the fyrie and aierye substance, from the watry and earthy qualities. By reason whereof this Quintessēce or preseruatiue Water (be it of you rightly ordered as without boſt of mē itis deuiſed & deliuered) farre passeth Remundus, aqua vitæ, or Benidictus Eleazor, or Doctor Steuenes aqua composita, or Glanfyldes Quintessence, or Burcotes Decoction, all which truelie, are worthie prayse. But they respect not three partes of the Arte curatiue: First Euectick, whose scope is to kepe the helthie in the same State. Analepticke whose office is to helpe them that be greeued. And Prophilactick, which preuenteth diseases, and helpeth the Newters cra ſed, as is expreſſed of Galen in lib. ad Thraſ. where the reſt of the partes to heale ſickneſſes are diſtinguiſhed.

Quinteſ ſence, what.

Diuerſe waters of greate vertues: if thei be vſed as time, age, region, nature, ſickneſ &c. doe require.

℞. Rhabarb.	Zinzibris.	
Turb. Agar.	Calamus aromat.	
Aloe.	Galangæ.	
Mirabol. S. gener.	Zedoariæ.	
Tamamarind. ind.	Cubeb.	
Spicenard.	Cardamomi.	Ana. 3. j.
Ligni aloes.	Granorp. parad.	
Xilobalſami.	Gariophil.	
Salſæ parigliæ.	Macis.	
Enula campana.	Piperis albi.	
Rad. angel.	Nucis Muſc.	
Sennæ Alex.	oūce. j.	Cinamomi ſelec	oūce. ij
Epith.	oūce. ij.	Sem. Aniſi.	
Mannæ granat.	3. vj.	Carui, Coriand.	Ana. 3. iij
Stecados. rab.	3. ij.	Fœniculi.	

Vue passæ.	pug.j	Cerebella passer.	vj
Amigd,dulc,excort	xvj	Pom.gra.adul. Comp.	ij
Dact.prep.	viij.	Aqua Cinamom.	lib.d.
Florum Boræg.	Ana. pu.d.	Gum.Arabic.	oũce i.d.
Bugl.		Aquarũ,florũ	Ana. oũc.vj
Anthos.		Borag.	
Folior.chelid.		Buglossi.	
Rut.		Violarum.	
Brioniæ.		Rosarum.	
Salniæ.	Ana. oũce.j	☞ Tragea nost.	oũc.j d.
Betonicæ.		Diasatirion.	oũce.j
Menthæ.		Thæriaca And.	3.vj
Ambros.		Fol.aur.et argẽt.	An.xx
Melissæ.		Margarit.	
Card.Bened.		Vtriusq; coralli in pul.	dram.d.
Brassicæ.mari.		Mosci opt.	scr.d.
Vini.rubelli quod hodie vocant.Claret.	lib.xiiij	Zaccari alb.clarif.	oũce.v

Miseantur et ponantur secundũ Artem in allimbico, vitreo,et destilletur aqua quæ iure nuncupætur, Aqua inuentutem conseruans,et vitam procrastinans.

The effects that this vvater yeldeth.

THis Quintessense,most beloued Earle,may iustly be called the Water preseruing youth, prolonging life, and defending from sicknesses. Right profitable for many yonge and olde, bicause it helpeth Nature,strengthneth the Stomache, causeth Appetite, comforteth the Brayn,assisteth the Liuer,reuiueth the Hart,by means wherof ther foloweth good digestion,puer bloud,and fine Spirites: yeelding therefore quicker Senses, nimbler Partes,prompter Actions and Vertues, as the Attractiue,Retentiue,Digestiue and Expulsiue: giuing heate to the cooled Partes, strength to the Feeble, binding the Lose,and opening the Bound,dispersing opilations and dissoluing swellinges, aswell in the wayes as in the

ioynts

iointes: Therfore profitable to them that haue the bone Ache, Pallies, Numnes, payne in the ioyntes, and for most sortes of Gowtes. Also it helpeth procreation in weake and colde persons, defending from the Ptisicke, preuaileth greatly, (againste Hidropesis, græn Sicknesse, euell habitte of the Body, Melancoly græfes, and paines of the Splene, and taketh away the Agew fittes, taken an houre (three dayes together) before the fitte come. Moreouer it stayeth the swimming and turning of the head, helpeth hæring and sight to preserue, defendeth from the Plague and Contagion, enlargeth the Breath, breaketh and dissolueth Wynde, helping Hiaca and Collica Passio caused therof. The Rewme also that proceedeth through a raw Stomach, moist Brayne, and following it stayeth. In fine a swæte breath it yeldeth, Youth, Bewtie and Liuelines it maintaineth. Fayre Coler of Face and Body it causeth, with Solublenes of the Wombe. &c.

But albeit that it had an hundred vertues more answerable to the manifolde Uertues of the worthie and notable simples entring into the composition wel known, and approued of your Lordship. Yet would I haue remembred that learned saying of Fernel, Ambiamis lib. 2. de Abdit. rerum causis cap. vlt. Wher he saith, that græuous is the impudencie of them, and also intollerable, which hauing gotten an excellent Medicine, without all Arte, without all iudgement, offereth it to the curation of the sick. A thing in these our dayes to cõmon, as we haue sayd, & therfore I haue written it in Latine. That so the learned and expert, may dispence the ingredience, or from me all may haue it perfect. Least any that be ignorant should abuse it, as they doe the most sorte of all good inuentions, through the misliking either of simple, quantitie, or vse. &c.

A notable saying of Fernlius.

VVhy the Receipt is in latine.

Hence the abuse of such Apoticaries is to be detected, which vse not only, Quid Pro quo, to giue Chalke for Cheese. But as wel of all them that minister Medicines

The abuse of diuerse Apoticaries.

It is a madnes to iudge in al sortes to be one way of curig.

without counsel of the Phisition. For it is as Galen proueth lib. 3. Ther. an extreame madnes, to iudge that ther is a common curation of al men, and that not euery one of vs hauing another complexion and nature, requireth not another Ministration, Facultie, Quantitie, Time, &c.

Great dāger and hurt of the vnskilfull ministring of Phlicke & letting of blud.

Henceagayne the daunger and hurte is manifest, daily committed by all them that minister Medicines or let blud, being themselues vnskilful in the Arte, of what estate, degrée, or calling soeuer he or thée bee.

To whō this vvater, hovv & where it profiteth.

Howbeit this our Water, in the most sort vsed passing excelent (as you haue hard) shalbe found the benifite. If (as the Case, Time, State, and nede shall require) it be receiued in dewe quantitie at the Bathes of Bathe: but especially at Buckstones, for most that frequent thether not vnnedfull to be alwayes redy. The reason whereof the learned can easely iudge if they remember the Clime and nature of the Welles.

And therfore (as a perpetuall pledge, and willing present of myne vnfayned harte, towardes my countrey, and your Lordship) I giue it vnto your Noblenes, because I can not finde that Iewell which is greater or more agreeable to the condition of my calling, or more expedient to be alwayes at hand as well abroade as at home, be it on the Seas or on the Land, in Campe or in Countrey.

Albeit some alwayes delite to row in Coclorels Bote, through Haulles, Castelles, and Bowers, darting Bolts of displayse at such as with all diligence, care, and coste studiously day and night, serchingly Saile through the Occian Seas of naturall Science, for to finde Cape bone Sperans, that they might conquer for their Countrey, as other nations hath done, the Springes, Bathes, and Waters of longe life, and manifolde benefits.

Wherwith that Iland Bona, floweth, and aboundeth, Imbarking the same in Sapience caret, that so at lēgth London. it might be brought to Troynewith, & this wise made

common

common for all Brittens bride to all posterities.

The Dose measure or quantitie for your Lordshippe in Winter, shall be first in the morning three little spoonefulles, in the Somer one, and that in the Canicular Dayes, togither with another spooneful of the thin Syrupe of the flowers of Borage and Violets.

Hauing wel tryed your Noble & zelous nature whole answearable to the worthy and famous Stirpe of your auncient, most honorable, and trustie Stock. Desirous euer, and willing to embrace, accepte, and esteeme, what soeuer tendeth to the general profit, aduancement, and vtilitie of your native Countrey, and State: the furtherance wherof as you continually employ your dayly endeuor: so are you a right Mecænas to all them that vse their Talent to the profit of the common wealth. An Argument certainlie not onlie of true Nobilitie, but also of perfect Christianite. And therfore right iustlye doth all men pray for the longe preseruation of your Honorable and Noble estate, together with the prudent and bountifull Lady Elizabeth, your godly Bedfelowe, and all yours, that ye may continually continew in all health, with dayly increase of Honour, euer in this life, and after in the life and ioyes euerlasting. Amen.

¶ The Earle of Shrewsbery like his auncetours, delitinge in all things that mai benefit his cuntrie and serue his Prince

¶ Your L. most ready alvvayes at commaundement, Iohn Iones.

Fol. 2. Page 2. reade Gretia, for Gracia.
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Fol. 5. P. 2. reade man, for Mone.
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Fol. 19. P. 2. Reade, for Demune, Deuine.
Fol. 20. P. 2. Reade, for Hexomero, Hexamerō.
Fol. 24. P. 1. Reade Morio encom. for Moria. incomium.

¶ *Imprinted at London, by william* Iones, dvvelling in Paules Churchyard, at the Southvvest doore of Paules, and are ther to be sold.

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